

# Saturday Magazine.

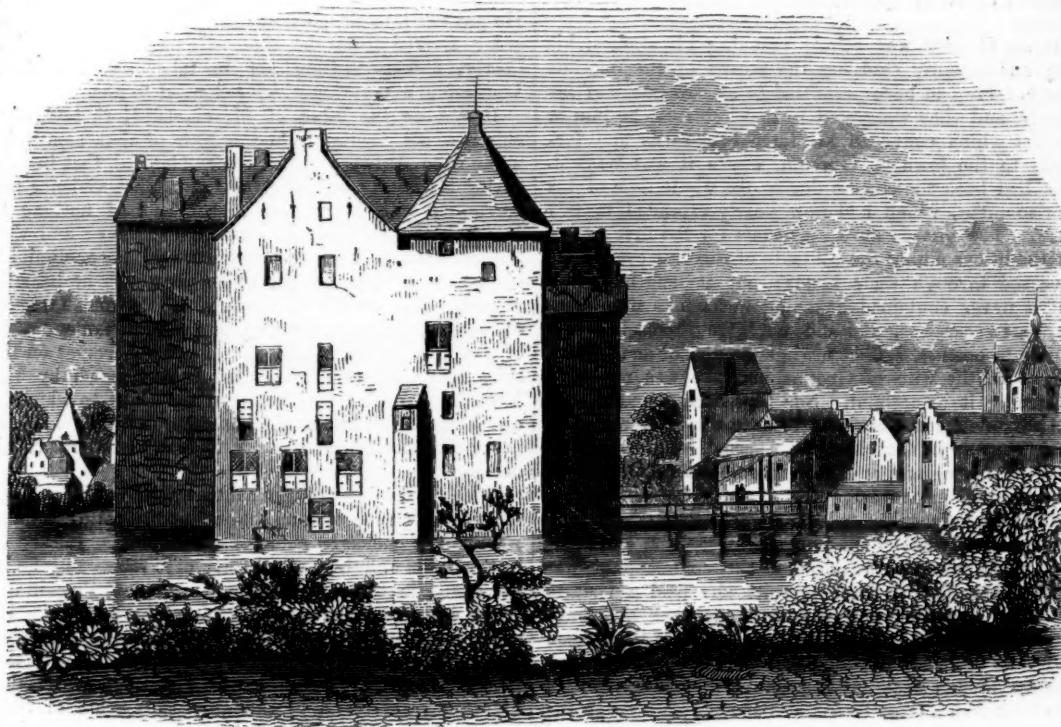
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ONE PENNY.



THE CASTLE OF LOUVESTEIN.

## HUGO GROTIUS.

### II.

We have hitherto considered the life of Grotius principally as it regards his high attainments in various branches of literature, and we approach with some reluctance the consideration of his character as a religious disputant. We have seen that, from his early years, he was disposed to controversial subjects; and we may gather from the advice of De Thou, and other circumstances, that his zeal in these respects outstripped his discretion. The sincere advocacy of well-grounded and settled opinions would not have been otherwise than honourable and praiseworthy; but when we find him engaged in the early part of his life most warmly in the Protestant cause, and yet subsequently, through his acquaintance with the Jesuits, so far forsaking his former principles as to favour the Pope's supremacy, the doctrine of transubstantiation, of the seven sacraments, &c., we are naturally disposed to view with the less interest his wavering opinions in religious matters; or to seek for some extenuation of his proceedings, in the fact that he was most sincerely anxious for unity, and not sufficiently scrupulous in the mode by which he sought to attain it.

The controversy in which he took so important a part at the period of his history at which we have now arrived, was not, however, between Papists and Protestants, but between the followers of Calvin and Arminius, whose

disputes at that times ran to a lamentable height in the United Provinces, and were at first referred to the synod of Rotterdam, and finally quelled by force of arms. Grotius, in his endeavours to promote peace and good understanding between the parties, too evidently favoured the side of the Arminians for his efforts to be successful. The decree drawn up by him, and approved by the States, though very carefully worded, was so obnoxious to the opposite party, that the state of affairs grew worse than ever; and the States found it necessary to raise troops for the suppression of riots, and the security of their towns. This step exasperated Prince Maurice of Nassau against the States, and led to the ruin of Grotius. The prince, who, as governor-general, considered that his dignity had been infringed, now made a tour through the Provinces, removing from the senate all who were known or suspected to favour Arminianism. Grotius was arrested; his trial was shamefully conducted; and his judges were so ignorant, that, though they decreed penalties which were only enacted against persons convicted of high treason, they omitted mentioning in the sentence that Grotius was guilty of that crime. Grotius was condemned to perpetual imprisonment; and he was accordingly conveyed from the Hague to the castle of Louvestein, near Gorcum, South Holland. The father of Grotius was not permitted to see his son; but his wife was permitted to accompany him to Louvestein, with the understanding that, if she left that fortress, she would not be permitted to return to it again. Subse-

quently the severity of the decree was relaxed, and she was permitted to leave the castle twice a week. In captivity, Grotius regained that tranquillity which controversy had deprived him of, so that he was able to resume his studies, and to produce several new works. Besides those relating to the prevalent disputes, he composed a treatise in Dutch verse, *On the Truth of the Christian Religion*; also his *Institutions of the Laws of Holland*, in Dutch; a *Catechism* for the use of his daughter Cornelia, in Flemish verse; and a *Dialogue* between a father and son on the necessity of silence, explaining the use and abuse of speech, and the advantages of taciturnity.

While Grotius was calmly pursuing his studies, his wife was intently studying the means of effecting his escape. He had been permitted to borrow books of his friends, and they were sent to and returned by him in a chest which conveyed his linen backwards and forwards to the town of Gorcum, where it was washed. This had been the custom during the whole time of his imprisonment, which had now nearly extended to two years. The guards were very exact for the first twelve months in examining the contents of this box every time it passed through their hands; but at length finding that it never contained anything but books and linen, they grew careless, and did not give themselves the trouble to open it. This negligence was observed with delight by the wife of Grotius, and she was not slow in turning it to account. She first ascertained that it was possible for her husband to bear the confinement of being shut up in the chest for a period long enough to allow of his escape, and then proceeded to take some precautionary measures.

She diligently cultivated the acquaintance of the lady of the commandant of the Louvestein; and on one occasion, when she was aware that the commandant was gone to Heusden to raise recruits, she paid a visit to this lady, and took occasion to lament her husband's immoderate love of study: she informed her that it had made him seriously ill; and that she felt so much uneasiness on his account, that she had now resolved to take from him all his books, and send them away in the chest to their respective owners. Having thus prepared the mind of the commandant's wife, she spread in other directions the same tale; and at the same time caused the chest to be prepared for its destined inmate, by boring holes to admit the air.

With some difficulty she prevailed on Grotius to adopt her scheme, and to leave her in prison. A servant, who was in the secret, superintended the removal of the box; but when the soldiers took it up, they found it so much heavier than usual that they said there must be an Arminian in it. This was a common proverb of the times; but Grotius's wife, who was present, coolly remarked that there were indeed plenty of Arminian books in it, on which they proceeded with their important burden. One of the soldiers, however, talked of having the chest examined, but by the address of the maid-servant his scruples were removed, and it was safely deposited in the boat which was to convey it from Louvestein to Gorcum. The passage took a considerable time, and when the boat reached the shore, the maid, being now beyond the reach of the guards at Louvestein, pretended that there was some valuable glass in the chest which must be removed with care. Two chairmen were therefore employed to carry it to the house of David Bazelaer, a friend of Grotius.

Bazelaer dismissed his servants from the apartment into which the chest had been conveyed, and hastened to open it and to embrace his friend. Grotius had felt no inconvenience from his constrained position, though the length of the chest was only three feet and a half; but had suffered much anxiety of mind during the course of the deception. He now dressed himself as a mason, with rule and trowel, and went by the back door of

Bazelaer's house to the river-side, and stepped into a boat, which carried him to Vervic, in Brabant. There he made himself known to some Arminian friends, and then, hiring a carriage, he proceeded to Antwerp, taking the necessary precautions not to be known by the way.

In the mean time his wife continued to encourage the idea of his being ill and confined to his bed at Louvestein; but no sooner had she gained tidings of his safe arrival in Brabant (where he was safe from his enemies), than she told the guards of his flight, and afterwards, when pressed and even threatened by the commandant, she related the story of his escape in the book-chest. He put her into close confinement, but in a few days an order arrived from the States-General, restoring her liberty, and permitting her to take with her from Louvestein everything which belonged to her.

It was on the 22nd of March, 1621, that Grotius obtained his liberty. On the 30th of that month, he wrote from Antwerp to the States-General, that in procuring his liberty he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himself with in what he had done; and that the persecution he had suffered would never diminish his love to his country, for whose prosperity he heartily prayed. The escape of Grotius, and the magnanimity of his wife, exercised the pens of the most famous poets of the time. Grotius himself made some verses on the subject, which were translated into Flemish by Von Vondel. He also apostrophised the chest to which he owed his liberty, and in the latter part of his life was at great pains to recover it, after it had passed out of his hands.

Without dwelling on the controversial writings which still employed the time and thoughts of Grotius, we may refer to the choice he made of a residence. Invited by learned men and by the ministry of France, to take up his abode in that country, he travelled thither in disguise, and reached Paris the 13th of April, 1621. He was immediately noticed by numerous distinguished individuals; but it was not until the following year that he was presented to the king. His majesty received him favourably, and granted him a pension of 3000 livres. In 1622 Grotius published his *Apology*, dedicated to the people of Holland and West Friesland. It contained a vindication of his conduct, and a full account of the proceedings which led to his arrest, of the informality in the nomination of judges, the irregularity of the sentence, the wrongs done to the several prisoners after the passing of the sentence, &c. All this tended greatly to incense the States-General against him. Unable to give a satisfactory reply to his work, they proscribed it, condemned it as slanderous, and as tending to asperse by falsehoods the sovereign authority of the government of the Provinces; and therefore forbade all persons to have it in their custody on pain of death. The severity of this proceeding made Grotius fearful of his own apprehension; he therefore applied for protection to the King of France, who issued letters, February 26th, 1623, formally taking him into his royal protection. In 1625 Grotius published at Paris his admirable book *Of the Rights of War and Peace*. Of this work Burigny says, "Those who would study the law of nations cannot read this book too often: they will find in it the most agreeable learning, joined to the strongest reasoning. The whole is not equally correct; but what large work is not liable to the same censure?" Besides, we must consider that it has

the glory of being original in its kind; and the first treatise that reduced into a system the most excellent of all sciences. This great work, originally written in Latin, was translated into Dutch, Swedish, German, and English.

But Grotius began to feel his situation in Paris a very uncomfortable one. His pension was so irregularly paid that he was put to the greatest inconvenience, and having refused that absolute devotion of his services to

the plans of Richelieu, which that proud cardinal required of him, he was treated with little consideration or respect. In this state of things he became very desirous of returning to his own country, and having first sent his wife thither to ascertain how the people stood affected towards him, he at length ventured to follow in the year 1631. But he did not meet with the countenance he had expected. On the contrary, an edict of banishment was issued against him; so that he formally bade a final adieu to Holland, and determined to seek his fortune elsewhere. He then fixed his residence at Hamburgh, where he received proposals from several of the greatest princes, who sought to draw to them a man of such profound learning and knowledge of public law. He was invited to Poland, Denmark, and Sweden, and eventually entered into the service of the last-named country. Grotius had a singular veneration for the Great Gustavus, and before he had any idea of devoting himself to his service, he had thus expressed his opinion of the monarch:—"Happy are they who are under the protection of so great a king. He proves the possibility of what appeared incredible in the great men of antiquity; he is a witness who gives evidence in their favour: he will serve for a master to posterity: and the best lessons in the art of war will be learned from his history. He is no less eminent as a warrior than as a statesman; and in him is found all that makes a great king. He is the wisest monarch now reigning, and knows how to improve every opportunity to the best advantage, not only when the injustice of his enemies obliges him to have recourse to arms, but also when he is allowed to enjoy the blessings of peace."

#### LUMINOUS PHENOMENON AT SEA.

CAPT. BONNYCASTLE, coming up the Gulf of St. Lawrence, on the 7th of September, 1826, was roused by the mate of the vessel in a great alarm from an unusual appearance. It was a star-light night, when suddenly the sky became overcast in the direction of the high land of Cornwallis country, and an instantaneous and intensely vivid light, resembling the aurora, shot out of the hitherto gloomy and dark sea on the lee bow, which was so brilliant that it lighted everything distinctly even to the mast-head. The light spread over the whole sea between the two shores, and the waves, which before had been tranquil, now began to be agitated. Captain Bonnycastle describes the scene as that of a blazing sheet of awful and most brilliant light. A long and vivid line of light, superior in brightness to the parts of the sea not immediately near the vessel, showed the base of the high, frowning, and dark land abreast; the sky became lowering, and more intensely obscure. Long tortuous lines of light showed immense numbers of very large fish darting about as if in consternation. The sprit-sail-yard\* and mizen-boom were lighted by the reflection, as if gas-lamps had been burning directly below them; and until just before day-break, at four o'clock, the most minute objects were distinctly visible. Day broke very slowly, and the sun rose of a fiery and threatening aspect. Rain followed.

Captain Bonnycastle caused a bucket of this fiery water to be drawn up; it was one mass of light when stirred by the hand, and not in sparks as usual, but in actual coruscations. A portion of the water preserved its luminosity for seven nights. On the third night, the scintillations of the sea reappeared; this evening the sun went down very singularly, exhibiting in its descent a double sun, and when only a few degrees high, its spherical figure changed into that of a long cylinder, which reached the horizon. In the night the sea became nearly as luminous as before, but on the fifth night the appearance entirely ceased. Captain Bonnycastle does not think it proceeded from animalculæ (which frequently render the sea phosphorescent), but imagines it might be some compound of phosphorus, suddenly evolved and disposed over the surface of the sea; perhaps from the exuvia or secretions of fish connected with the oceanic salts, muriate of soda, and sulphate of magnesia†.—*Connexion of the Physical Sciences.*

\* *Sprit-sail-yard.* The yard belonging to the bilt-sprit, or bow-sprit-mast, in the head of a ship.

† See two articles upon the *Luminous appearance of the Sea*, at pages 159 and 171, Vol. XIV., of the *Saturday Magazine*.

## ON HOSPITALS.

### II.

ALTHOUGH from the commencement of the Christian dispensation, the care of the sick had been an object of attention to its professors, yet, the extensive prevalence of a disease termed *Leprosy* was the chief cause of separate edifices, some of them on a most extensive scale, being erected. This disease was not, as supposed by some, imported from the East by the Crusaders, for many establishments for its relief had been instituted prior to those expeditions. These houses were called in France *léproseries* and *maladreries*, and in England leper-houses or lazar-houses, and in Italy *lazzarettos*, owing to a fanciful resemblance to the disease with which Lazarus in the parable is said to have been afflicted; he was declared to be the tutelary saint of those struck with leprosy, while the receptacles for lepers in Britain and Italy were named after him; so also was the military and religious order of St. Lazarus, which was created for the double purpose of superintending the lazar-houses, and carrying on the war in the Holy Land. Lepers were admitted into the order, and the master was a leprous knight. They accumulated a large property, which eventually caused their ruin, by exciting the cupidity of Philip the Fifth of France. This disease, whose very nature is a matter of historical dispute, and under whose name probably many cutaneous diseases were confounded, ravaged all Europe between the sixth and fifteenth centuries. It seems to have attracted more attention than the plague itself, by reason of its wide diffusion and obstinate resistance, and a large proportion of the wealth of the early Christians was devoted to providing receptacles for those attacked by it. Gregory of Tours mentions a leper hospital as early as the sixth century. Louis the Eighth in 1227 made bequests to two thousand, situated in France alone. Similar establishments were very numerous in England. London and Norwich\* had each five leper-houses, but the most considerable, perhaps, was that situated at Burton-Lazars, in Leicestershire. The leprosy became much less prevalent during the fifteenth and sixteenth centuries, but even in the seventeenth leper-houses existed on the Continent, and were greatly abused by vagrants and vagabonds, who imitated or produced diseases of the skin, in order to be permitted to pass their lives in idleness in the hospitals.

As this disease was believed to be contagious, the most rigorous means were employed to keep those afflicted with it, separate from the rest of the community, and they were crowded into the leper-houses, and where these did not exist, or afforded insufficient accommodation, into huts temporarily erected. In fact, the restrictions to which they were subjected, were of a very cruel nature. They were considered as dead in a civil point of view; could neither inherit or transfer property, although they had the enjoyment of it during their lives. They were only permitted to enter towns upon the occasion of certain festivals, and then were obliged to warn passers-by of their presence, by striking a piece of wood as they passed along; they were forbidden to marry, except with the leprous; and the existence of the disease was considered as good grounds for a divorce. As the disease was very frequently never cured, the lepers oftentimes inhabited these houses for life, and during their residence in them they were obliged to assume a particular dress.

In the various towns of the Continent, magistrates and physicians were elected for the purpose of visiting and examining all suspected lepers, a practice which continued in the fourteenth century. Muratori relates that a king of the Lombards, in 630, issued a decree,

\* Taylor, in his *Index Monasticus*, enumerates twenty leper-houses in Norfolk alone.



declaring the lepers incapable of entering society, and commanding them, if misery and hunger compelled them to beg, on no account to approach the healthy, without giving them due notice. Lombardy seems always to have contained many lepers, and we find Pope Sylvester dissuading upon this ground, a king of France from marrying a Lombard princess.

By an edict of Pope Alexander the Third, lepers, who had been by these various interdictions, deprived of the comforts of religious worship, were permitted to provide themselves with a place for religious purposes, and an officiating minister; they were exempted from tithes, but not permitted to encroach upon the parochial dues.

Notwithstanding all the precautions taken, there is no reason to believe the disease, or rather the numerous diseases confounded under the name of leprosy, to have been contagious; and we find numerous relations of kings and prelates, repairing to the leper-houses, to perform, as acts of devotion, various disgusting offices for their inhabitants, without any evils being stated to have resulted to them. Dr. Bateman considers that the prevalence of obstinate diseases of the skin, in the Middle Ages, may be accounted for by a variety of physical circumstances: he says, "From the fifth century, when the empire at length fell under the repeated assaults of the northern invaders, to the tenth, the finest parts of Europe lay in a state of devastation, little cultivation was practised, all the arts neglected or lost, and clothing, habitations, and food, were alike insufficient and unwholesome: and for three centuries more this desolation was increased, if possible, by the wars then waged. The food consisted, even in England at a later period, of much salted provisions, especially in the winter, and of a hard black bread chiefly of rye, to the scarcity of which corn, rather than to its *ergoted* or diseased condition, the St. Anthony's fire, *mal des ardens*, and other similar maladies, should be attributed. So little were vegetables cultivated indeed, or gardening understood even in the sixteenth century in this country, that in the year 1509, Queen Catharine could not procure a salad until Henry sent to the Netherlands for it. How totally destitute of such diet must the people in general have been at a much later period."

Mr. Raymond, in his history of this leprosy of the Middle Ages, (or as it is called by medical writers, *Elephantiasis*,) makes some very curious and interesting observations, upon the influence which physical and political derangements of countries exert in producing the epidemical visitations with which they are afflicted. He says, that between the years 606 and 1039, the average intervals between great famines in Europe, were only seven years. From the birth of Christ to the year 1680, there were ninety-seven great plagues, or epidemics, giving upon an average about seventeen years interval between each. But of these, fifty-two occurred between 1006 and 1680, furnishing an average interval of twelve years only. During the fourteenth century, which was remarkable in history for the confusion of states, and various other calamities which prevailed, at least fourteen plagues, at average intervals of only six years, devastated Europe. In the fifteenth and sixteenth centuries, when regular government had become somewhat vigorous, there were but six plagues, while in the seventeenth century, the average interval rose to twenty years. France suffered more than any other part of Europe, for, between 503 and 1039, more or less of her provinces suffered from seventy plagues, giving an average interval of only six years and a half. But, it was in the ninth and tenth centuries, that epidemic diseases, and especially those of a leprosy character, particularly manifested themselves.

In remarking upon these facts, this author observes: When the Romans had civilized Europe, many of the evils which had heretofore afflicted it disappeared, but, during the confusion which followed the fall of their empire, every kind of calamity darkened the horizon, and augmented in proportion to the anarchy that prevailed. These diminished again by the improvement which took place in

the state of society in the sixteenth century. This happy change, which restored health to the west, was brought about by the political ameliorations which had commenced in the fourteenth century, when the feudal tyranny of the barons, and the despotic power of the priesthood, began to be undermined. It has been consummated only in later ages, when governments have taken a just consistence after the extinction of intestine disorders, and have turned their attention to the cultivation of waste lands, and a love for the arts. Since that period, the air has become drier and more pure, the food more wholesome and nourishing, the houses better constructed and ventilated, the clothing more protective against cold, from the use of linen more conducive to cleanliness,—the result of all which has been, that with acquisition of more civilized manners and customs, the duration of human life has become prolonged.

FALL'N hath our lot on days of pleasant calm;  
How different from the blood-stained times of yore,  
When prayer was broken by the cannon's roar,  
And death-shrieks mingled with the choral psalm!  
In sacred as in civil rights, we now  
Are freedom's children; not in doubt and fear,  
But with blest confidence, in noonday clear  
At Adoration's shrine the knee we bow:  
Soon be it so with all;—may Christian light,  
Diffusing mental day from zone to zone,  
Rescue lorn lands from Superstition's blight,  
Of earth an Eden make, and reign alone;  
Then man shall loathe the wrong, and choose the right,  
Remorse and moral blindness be unknown.—DELTA.

THE future actions of men are known to God, because he knows all the causes that will influence their actions.

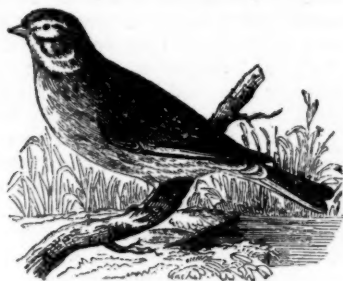
I HAVE great respect for the virtue that flies temptation. It is that sort of prowess, which the whole train of Scripture calls upon us to manifest when assailed by sensual evil. Interior mischiefs must be grappled with—there is no flight from them. But solicitations to sin, that address themselves to our bodily senses, are, I believe, seldom conquered in any other way.—COWPER.

Do nothing upon which you dare not ask God's blessing.

WHEN we conceive a better opinion of a man whose countenance, air, or manners, had at first conveyed a contrary impression, we begin to discover infallible signs of his goodness. Is this discovery a reality? I suspect it is a mere illusion. For the same features, voice, and manners, had a little before appeared signs just as infallible of rudeness. No sooner do we alter our judgment of the moral qualities than we change our conclusions as physiognomists. How many countenances do we venerate because we know they belong to virtuous men, which, upon others, would seem in no degree calculated for veneration, and the contrary. A lady once amused me by mistaking a head of Catiline for that of Collatinus, and imagining that she discovered in the expression the sublime grief of Collatinus at the death of Lucretia.—SILVIO PELLICO.

A STRONG habitually indulged imagination may be so absorbed in the end, if it be not a concern of absolute immediate urgency, as for a while quite to forget the process of attainment. That power has incantations to dissolve the rigid laws of time and distance, and place a man in something so like the presence of his object, as to create the temporary hallucination of an ideal possession; and it is hard, when occupying the verge of Paradise, to be flung far back in order to find or make a path to it with the slow and toilsome steps of reality. In the luxury of promising himself that what he wishes will by some means take place at some time, he forgets that he is advancing no nearer to it—except, on the wise and simple fact of growing older, becoming somewhat nearer to every event that is yet to happen to him. He is like a traveller, who, amid his indolent musing in some soft bower, where he has sat down to be shaded a little while from the rays of noon, falls asleep, and dreams he is in the midst of all the endearments of home, insensible that there are many hills and dales for him yet to traverse. But the traveller will awake; so too will our other dreamer; and if he has the smallest capacity of just reflection, he will regret to have wasted in reveries the time which ought to have been devoted to practical exertions.—FOSTER.

## THE NATURAL HISTORY AND MANAGEMENT OF CAGE-BIRDS.



I.

### THE COMMON LINNET (*Fringilla cannabina*, LINN.)

I wadna gie the Lintie's song,  
Sae merry on the broomy lea,  
For a' the notes that ever rang  
Frae a' the harps o' minstrelsy!  
Mair dear to me whare buss or breer  
Among the pathless heather grows,  
The Lintie's wild, sweet note to hear,  
As on the ev'ning breeze it flowz.—ANON.

THE rearing and management of cage-birds afford pleasure and amusement to a large number of persons both in town and country; nor can we wonder that these pleasant little songsters prove so universally attractive. The variety and sweetness of their notes, the beauty of their plumage, and the activity and elegance of their movements, are sufficient to excite interest; and when to these are added the peculiar habits and characteristics of each species, as they may be distinguished by an attentive observer, it is not surprising that bird-fanciers abound, and that the bird-catcher's trade is a thriving one.

Several interesting works have been published expressly for the use of persons keeping tame birds; and in examining these, it is impossible not to see that much greater attention is required to keep birds in health than is generally supposed, and that many a sudden death or serious malady among our caged favourites is to be assigned to injudicious management, such as giving improper food, neglecting the state of the cage, not supplying a bath, ignorance of the symptoms of disease, and of the needful remedies. In this and some following articles, we therefore propose to present to notice the natural history of a few of our chief favourites among caged birds, and also to exhibit the mode of treatment suited to each, and which is most likely to ensure health and longevity; for it is painful to witness suffering in any form, and it will be shown that, by proper treatment, moping and melancholy may be removed, and the native sprightliness of many of our songsters fully preserved under confinement. These notices will doubtless be acceptable to persons who have not time or opportunity to study the works above alluded to.

The common linnet, although devoid of brilliant plumage, has many attractions for those who delight in cage-birds. Its song is agreeable and "flute-like," its disposition is docile, and it is susceptible of great attachment towards those who take care of it. The flexibility of its throat enables it to imitate the strains of other birds, and also different airs which it is attempted to be taught. The natural song of this bird consists of several harmonious strains, which it utters in succession, and which are sometimes interrupted by more sonorous notes, having a slight resemblance to the crowing of a cock, so that it is commonly said that the linnet *crows*. If a young linnet be brought up with a chaffinch, a lark, or a nightingale, it will learn to sing like them; but in such cases it generally loses its native song, and preserves nothing but its peculiar call-note. According to one writer this bird may be taught to

repeat many words distinctly, in different languages, and to pronounce them with an accent which would actually lead one to suppose that it understood their meaning. This art cannot be taught to full-grown birds, neither can they be made to imitate with much effect the strains of other songsters. The education of linnets for these purposes must commence as soon as the feathers begin to shoot. The bird destined to receive this teaching is separated from the rest, and never allowed to hear any other strains than those which it is intended it should imitate. At this early period it is fed on soaked bread, eggs boiled hard, and rape-seed that has been steeped in water for some time.

Different plans are adopted for teaching particular tunes to a young linnet. Sometimes, when the bird does not show much disposition to profit by instruction, he is taken on the finger, and held before a mirror, the tune being whistled in a distinct manner all the time. Seeing before him, what he supposes to be another bird of his own species, the linnet then begins to tune up, and not having learnt any of his native song by companionship with his fellows, he makes the first attempt to imitate that which his master is whistling to him. This teaching is more likely to succeed by candlelight than by daylight. That the use of the mirror is not always necessary, is proved by the fact that some of the best instructed linnets have been brought up by cobblers, who whistled to them without interrupting their work. Bechstein says, "Of all house-birds, the linnet, from the softness and flute-like sound of its voice, gives the airs that are taught in the neatest and most agreeable manner. It is also one of those which pay best; some here cost from three to five rix-dollars when they can warble an air preceded and followed by a grand flourish as of trumpets. The weavers and shoemakers often bring up many of these birds. It is very pleasing and surprising to hear a young linnet that is well taught by a nightingale. I have one, whose imitations are as perfect as possible. It amuses me throughout the year; but especially when my nightingales are silent."

This last circumstance of the linnet's song being continued throughout the year is a great advantage, and more than atones for the dulness of the plumage. Sonnini describes a linnet of great docility, which was able to whistle very perfectly five distinct airs which it had learnt from a bird-organ. This bird was also in the habit of calling many persons of the house distinctly by name, and of exhibiting many proofs of amiability and intelligence. Indeed the attachment of linnets to their owners has often been noticed as very remarkable. The birds even become troublesome with their caresses, readily distinguishing those who take care of them, perching upon them, and expressing their affection by gestures, and by looks.

In their wild state linnets are very generally distributed throughout Europe. In the British Isles they are some of the commonest of birds. In summer they frequent open heaths and commons, and breed in furze and other bushes; in autumn they associate in large flocks, and traverse the more cultivated portions of the country, alighting by thousands in newly ploughed fields, to pick up the scattered seeds of wild plants. All kinds of seeds that they can shell easily, seem equally pleasing to their palate, as those of flax, hemp, dandelion, thistle, groundsel, chickweed, and the cruciform plants.

The common linnet, the greater redpole, and the mountain linnet, are believed by Bechstein to be one and the same species. Some very striking varieties of plumage in the male bird, occasioned by the season, or by age, have caused much confusion and many mistakes on this subject. The common linnet is more than five inches long, of which the tail measures two inches and a half. The beak is short, dusky blue in summer and greyish white in winter, with the point brown. The feet are black. The general colour of the plumage in all the birds, young and old, male and female, is greyish, and

the sexes can only be distinguished by the white border on the quill feathers, which is broader and brighter in the male than in the female. But as the spring approaches, the plumage of the full-grown male bird becomes much more brilliant. Bechstein describes it thus: "A male, three years old or less, is distinguished in spring by the following colours, and by the name of *redpole*. The forehead is blood-red, the rest of the head reddish ash-coloured, the top rather spotted with black; the cheeks, sides of the neck, and circles round the eyes, have a reddish white tint; the feathers of the back are chesnut, with the edges lighter; the upper tail-coverts are black, edged with reddish white, the sides of the belly are pale rust-coloured; the rest of the under part of the body is reddish white; the greater wing-coverts are black, bordered with reddish white; the others are rusty brown, with a lighter border. The quill-feathers are black tipped with white; the first are edged with white nearly to the point, the narrow beard forms a parallel white streak to the quill-feathers; the tail is black and forked, the four outer feathers on both sides have a broad white border; that of the two middle feathers is narrower, and reddish white."

This remarkable change in the plumage of the male linnet takes place only in the wild state; those birds which have been reared in cages continue, like the females, of a greyish tint, and those which are red when brought into the house, lose all their beautiful colours in the first moulting, and remain grey afterwards. In old age the plumage of the male linnet in its wild state does not retain its original bright red, but fades into a yellow tint in those parts which were previously crimson. These yellow linnets are sought after by bird-fanciers, because their song is generally very fine and clear; but they cannot be tamed as younger birds can, and they take their confinement so ill, that they do not survive it for any length of time. The linnet and the canary are very similar in nature and habits, and are often paired. Their progeny can scarcely be distinguished from the grey canary. They sing well, and learn airs with facility.

The nest of the linnet is formed of moss and stalks of grass neatly interwoven with wool, and lined with feathers and hair. The eggs are four or five in number, of a bluish white, speckled with purplish red. The male lends no assistance in building the nest, but waits on the female, brings her food, and sings to her, while she prepares the home for their future progeny. He continues to watch her safety, and to pour forth his agreeable song during the time of hatching; but if he apprehends danger, he utters a plaintive cry, and flutters from bush to bush, without going far from the nest. At last the female attends to his warning, and quits the nest; but she does not leave it long. When the eggs open, both parents show great regard for their young, and nourish them with tender seeds, prepared in their crop, and disgorged by the bill. Linnets have two, three, and even four broods in a season.

The young birds assemble in large flocks and descend to the lowlands, where they are soon fattened by the more abundant aliment. At this time they are in some countries prized for culinary purposes, and consequently taken in great numbers in snares.

The treatment of linnets when they become cage-birds is very simple. Square cages are more suitable for them than round ones, since they are less disposed to giddiness therein, and also sing better. If it is wished to give them liberty in a room, a small tree or roosting-place should be set up in one corner of the apartment, and on this the birds will remain perched, and singing cheerfully all day long, only leaving their perch to eat or drink. Unless a roosting-place is provided, they will be indolent, and remain on the floor, to the danger of being trodden on.

The general food of tame linnets is summer rape-seed. According to Bechstein the winter rape-seed, though not hurtful to them in the wild state, is injurious and even fatal if they are fed on it in the house. When young

male linnets are being trained in their song, they may be fed with the egg, &c., as already stated, or with oatmeal and rape-seed bruised in milk or water. They are given about as much as their bills will contain at a time, and are kept clean and warm. They become familiar if fed with the hand, and chirped to. When they can feed alone the summer rape-seed is given to them entire, but still moistened in water, so that they may break it the more easily. Their food is now varied by the addition of millet, radish, cabbage, lettuce, and plantain seeds, and sometimes a few bruised melon seeds or barberies. The more their food is varied, the fewer maladies they will have; but care must be taken not to over-feed them when confined to a cage. A supply of summer rape-seed must always be within the bird's reach; but the other kinds of food must be given sparingly and by turns. Birds that have liberty to range an apartment may be more freely fed than those that are wholly confined to their cages. Hemp-seed must be seldom given, and very sparingly, because it fattens them so much that they either die, or leave off singing. A little salt mixed with their food is very agreeable to them, and preserves them from many diseases. Linnets are very fond of bathing and of dusting their feathers with sand; they should therefore have a small bath of fresh water daily attached to the cage, and should also be supplied with a bed of fine sand, renewed from time to time. A small piece of plaster or chalk should be put into their cages to prevent constipation, to which they are very liable, and also to prevent epilepsy. Chalk is also a remedy for another disease to which linnets are subject, called by the French *subtile*. The symptoms are, melancholy, silence, and a bristling of the feathers. The bill at length becomes hard, the veins thick and red, the breast swelled, the feet callous, and so swelled that the bird can scarcely maintain itself upright.

Linnets are very liable to asthma, as are also most other house-birds. The disease may be detected by the short breathing of the bird, and by its often keeping the beak open as if to gasp for air. Dr. Bechstein's remarks on the causes and modes of treatment of this disease in cage birds generally, are well worthy the attention of all who are possessed of these tame favourites.

The cause of asthma may doubtless be found in the mode of life which these birds lead. Their food is generally dry and heating, being principally hemp-seed, which is very injurious, but liked by all; and is the more hurtful as it inclines them to eat too much. If to this be added, the unchanged air of the rooms, particularly those which have stoves instead of chimneys, and the great heat which is kept up during winter, it is plain that there is much to injure the delicate lungs of these birds.

A moist and refreshing regimen, and some aperients, more or less often, according to the violence of the disease, appears the most appropriate remedy. A favourite linnet and goldfinch, when attacked with very bad asthma, were relieved and preserved for several years by the following method:—The first thing was to leave off hemp-seed entirely, confining them solely to rape-seed; but giving them at the same time abundance of bread, soaked in pure water, and then pressed; lettuce, endive, or water cresses, according to the season; giving them twice a week boiled bread and milk, about the size of a nutmeg. This is made by throwing a piece of the crumb of white bread, about the size of a nut, into a tea-cup full of milk, boiling it, and stirring it all the time till it is of the consistency of pap. It must be quite cold before it is given to the birds, and must always be made fresh, for if sour it will prove injurious. This paste, which they are very fond of, purges them sufficiently, and sensibly relieves them. In very violent attacks nothing but this paste ought to be given for two or three days following, and this will soon give the desired relief. When the disease is slight, or only begun, it is sufficient to give the bread and milk once in three or four days. When employed under similar circumstances, this treatment has cured several very valuable birds.

The numerous disorders to which birds are liable, and the general inattention which prevails on the subject, even among those who profess to be very fond



of their birds, often cut short the lives which timely care might have preserved; but with common caution and proper treatment, linnets may be kept in the house for ten or twelve years, or even in some cases for a much longer period.

## MERCHANT TAYLORS' SCHOOL.

### II.

It will have been observed in the former part of our notice of this school, that it was originally built on a portion of Rose Manor, which belonged to the Duke of Buckingham. But that edifice being destroyed by the great fire of 1666, the present structure was erected on the same site by the Merchant Taylors' Company. It is a considerable building, supported on the east by stone pillars, forming a handsome cloister, within which are apartments for the assistant-masters. There is also a library similarly supported by pillars, and having a collegiate appearance. It is well furnished with classical and other books for the use of the school. On the south of the library is the chapel, where the half-yearly examination of the scholars is held. It does not wear the appearance of a place of worship. The school-room, which is over the cloisters, is a spacious apartment of handsome proportions.

The schoolmaster first chosen to conduct this establishment was the Rev. Richard Mulcaster, M.A., of Christ-Church, Oxford. The post was an honourable one, but the stipend was so small (only ten pounds per annum), that it is doubtful whether the Company would have been able to secure the services of Mulcaster to the new foundation, had not Mr. Hills, one of the Company, added ten pounds to the salary from his own purse. Mulcaster was distinguished for his critical knowledge in Latin and Greek, and particularly for his attainments in Oriental literature. Scholars from all quarters soon flocked to the new school; and when, in less than twelve months, the establishment was submitted to the solemn visitation of the diocesan, the proficiency of some of the boys was pronounced equal to that which had been attained by the scholars of any school in the realm.

For a few years immediately after its foundation the school was but little connected with the Universities. The Company had agreed to keep a scholar either at Oxford or Cambridge, at the annual expense of five pounds, under the appellation of the "Marchaunt Taylors' Scholar," but this was not sufficient to advance the interests of the school. At length Sir Thomas White, who was a member of the Court, came forward as a munificent benefactor, and appropriated to its scholars thirty-seven fellowships at St. John's College, Oxford, which he had recently founded at his sole expense. This liberal benefaction immediately gave consequence to the foundation, and raised it to a superior rank among the public seminaries of the country.

This Sir Thomas White affords an early example of that generous spirit which has induced men of business to appropriate a portion of their gains to the advancement of learning. He was born at Reading in 1492, and at the age of twelve years was apprenticed to a tradesman or merchant in London. His apprenticeship lasted ten years, and he gave such satisfaction to his master, that at the death of the latter, White had a hundred pounds left to him. With this and the patrimony bequeathed by his father (who was a clothier), he commenced business on his own account, and rapidly rose to wealth and honours. At the same time he became distinguished by acts of benevolence. In 1542 he gave to the corporation of Coventry 1000*l.*, which, with 400*l.* of their own, was laid out in the purchase of lands, from the rents of which provision was made for twelve poor men, and a sum raised to be lent to industrious young men of Coventry. He also gave to the

mayor and corporation of Bristol by deed, the sum of 2000*l.*, and the same to the town of Leicester, to purchase estates and raise a fund from which sums of money might be lent to industrious tradesmen. There are portraits of this individual in the town-halls of Leicester and Salisbury, at Reading, Merchant Taylors', and St. John's College, Oxford.

Several generous individuals followed this good example, and came forward to remedy by their gifts the inconveniences which might arise from bestowing an academical education upon young men, whose friends were not in pecuniary circumstances to aid them in their progress through it. Walter Ffyshe, anxious to relieve the sufferings of a number of ingenious youth, struggling with poverty, gave an exhibition of ten pounds per annum, "to be equally divided between five poor scholars of that college, that are most likely to bend their studies to divinity." And with this assistance he hoped they would be enabled "to pay their battels" with credit and comfort. John Vernon also founded four exhibitions of four pounds each, for students in divinity at St. John's. Next came John Wooller, who established one exhibition of forty shillings per annum, chargeable on his tenement, with the quay or wharfs called "*The Cross Keys*," in Thames Street. None of the students having applied for this exhibition for many years, the Company, like good stewards, doubled the value of it out of the money which had accumulated in their hands, so that it is now equal to Mr. Vernon's.

Shortly afterwards (in 1615) Thomas Whetenhall, Esq., founded three Divinity Lectures to be preached at three churches in the metropolis, with the express provision that in case the trustees should at any future time neglect to appoint lecturers, according to the trust reposed in them, the estates bequeathed for the purposes of his will should pass to the master and wardens of Merchant Taylors' School, for the benefit of four boys chosen out of the school, two of whom were to be educated at Oxford, and two at Cambridge.

The remaining endowments of the school are: One Fellowship, by Bishop Dee, at St. John's College, Cambridge, for his name or kin. Two Exhibitions of thirty-six pounds per annum, by the Rev. Dr. Stuart, *i. e.*, one at St. John's, Oxford, the other at Pembroke Hall, Cambridge. Six Scholarships of forty pounds per annum, by the Rev. Charles Parkyn, at Pembroke Hall, Cambridge. Six Civil Law Scholarships of fifty pounds per annum, by Dr. John Andrew, at St. John's College, Oxford. And an Exhibition of uncertain value to any College in either University, arising from the interest of moneys formerly collected at the annual feast of the gentlemen educated at this school.

For the sake of due inquiry into the proficiency of the scholars, there are not only two probations in the year, performed by the master and ushers, but the probationers themselves undergo an examination twice in the year, by learned and judicious men appointed by the master and wardens. There is also a public examination of the scholars of the upper form, by the President and Fellows of St. John's College, Oxford, annually. This is performed on the 11th of June, previous to the election to vacant Fellowships in that College. At this time the name and order of the head scholars is printed, with a notice of their birth, admission, and continuance in the head form, and also an account of the subjects of the orations.

The school consists of eight forms. Boys are admitted at any age, and are placed according to their abilities and state of progress. But no boy can be placed higher than the fourth form, who is a candidate for the election to St. John's. The residence of young men at Merchant Taylors' School cannot be continued longer than the month of June before they are nineteen years of age.

The holidays at this school are somewhat numerous.

There is a week at Easter, and from the Thursday preceding; a fortnight in June; three weeks at Bartholomew-tide and Christmas, and from the Thursday preceding; the remaining days of the weeks in which examinations are held; the queen's birthday; Sir Thomas White's day; the fifth of November; lord mayor's day; and eight other days, besides the afternoon of every Saturday, and various fast and festival days of the Church.

The original intention of Merchant Taylors' School has certainly been departed from, inasmuch as it cannot now be considered, even in part, a free school. No boy can become a scholar in this establishment, without being subject to the payment of five pounds a year, besides a fee to the head master of ten shillings a quarter, with an additional twelve shillings a quarter for breaking-up money. But the benefit is still great, for the boys taught there are not confined to any particular class of society; the Company having always considered it open to any persons who wished to bring up their sons decently. According to the statute, they should be recommended to the school by the master and wardens of the Company, but in general they are put in by the head master promiscuously as they occur. They are taught Latin, Greek, and Hebrew: they receive a complete classical education, and nothing more. The boys are considered merely as day-scholars, except when they happen to board with the masters, which is a private concern.

The historian of Merchant Taylors' School, in his elaborate and interesting account of that foundation, attributes the enlightened state of the middle classes of English society in a great measure to those respectable nurseries of literature, the public schools established in different parts of the kingdom. Ideas which might have perished beneath sordid habits, and in uncongenial circumstances, have been here fostered and expanded; genius which would probably have remained hidden alike from itself and from the world, has here shone forth; while the roughness of manners which too often forms the distinguishing feature in the class of English society to which we now refer, has been exchanged for a courteous and pleasing demeanour. More particularly are schools connected with the Universities of great importance to the national welfare. In them may be nurtured the future statesman, or the public champion of the truth, whose influential eloquence may be productive of the weightiest results, and whose wise and judicious decisions may save his country from numerous evils.

Merchant Taylors' School (says Mr. Wilson) does not indeed affect to enrol among her scholars many of the mighty or the noble. Her worthies have not been distinguished for hereditary rank, though in many instances the foundations of greatness have been laid within her walls. Nor has it fallen to the lot of her youth to fight the battles of their country, though when occasion has offered, they have shown themselves not deficient in patriotism and valour. But wherever the higher walks of commerce invite the British merchant to honourable enterprise, her sons are to be seen, foremost in pursuits to which the British empire is indebted for its opulence and grandeur. The healing art recognises some of them among her ablest and most successful practitioners. Law, the guardian of the constitution, and the preserver of every man's reasonable rights and liberties, welcomes in them the most upright and assiduous of her administrators. But, above all, does the Church rely on the fidelity of such of them as have devoted themselves to the service of her altars; no inconsiderable portion of the officiating clergy of the metropolis having been educated under the modest dome of Merchant Taylors' School.

This fine establishment is unendowed, and is entirely supported, as it was first founded, by the Merchant Taylors' Company.

The diseases of the body are to be prevented by temperance, or cured by medicine, or rendered tolerable by patience.

## SUPERIOR VALUE OF EDUCATED WORK-PEOPLE.

THE Commissioners who were appointed to inquire into the condition of the Mining and Manufacturing Children received abundant testimonies of the dangerous nature of ignorance, and of the value of intelligence. The following answers from practical and experienced men, ought to increase our charity in knowledge.

(1) I have always found that the educated and instructed work-people, of whatever age or sex, are the better conducted and more valuable than the ignorant and illiterate. Every day's experience convinces me of the importance of diffusing information among the labouring classes.

(2) I find the ignorant generally very jealous and suspicious of any improvement which is to be introduced. I am of opinion that it would promote the interests of the employer if every mechanic, from the highest to the lowest, were well instructed.

(3) The better a man is educated the better workman he makes. I speak from the experience and observation of many years. Instruction and kindness towards the working classes has an elevating tendency.

(4) The educated and cultivated work-people, of all ages, are decidedly the best; they are more valuable as mechanics, because they are more regular in their habits, and more to be relied upon in their work.

(5) I always find the men who are educated are more reasonable and more respectful in their behaviour than the ignorant. It occasionally happens that, from the increasing competition, a reduction of wages is required. When this happens I call my men together, and explain the circumstances to them, and inquire if they are willing to execute the order upon the terms offered: on these occasions I find that the educated class is most easily convinced of the real state of the case, and therefore willing to accede to what the market requires. The educated class are better conducted in their family relations than the uninformed.

(6) I cannot trust much to the young ones that have not been educated; they are generally not trustworthy. They are not so obliging as those who are educated; they are indolent, and will take advantage of you when your back is turned.

(7) I can tell at a glance children who attend school from those who do not; they are much more quick and intelligent.

(8) My best servants are those who have been best taught in their youth.

(9) We very rarely give work to any boy who cannot write, because we have found that at least three out of every four boys who could not write at the time of their entering our work have never done any good, being either worthless workers or worthless characters, or both.

(10) Education will never make men worse, but will surely improve their minds and dispositions. Of this I am certain, from long experience.

(11) The better educated conduct themselves better in times of difficulty and danger, in sickness and sorrow. In every opportunity I have had of observing, I always saw that the persons who could read bore up against difficulties better than others who could not, and would better console themselves and their families.

(12) They attend more to their moral and religious duties. The ignorant are less inclined to do their duty both towards God and man.

THE wisdom of man lies not in satirizing the vices of others, but in correcting his own.

PRIDE converts every specious virtue into nourishment for herself.

If you are wise you will speak less than you know.

ATHLETIC games and pastimes subject the body to the empire of the mind.

By reviewing various ages we gain a more enlarged way of thinking; and cease to admire exclusively that in which we live.

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